Bella Coola Indians - Carbon Original Part One V

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relatives. Everyone, including the commoners, understands that they are not actually the deceased but they school and persuade themselves in this belief.

Then the stalt m whose relatives have returned to visit him makes a speech inX which he says how his despondent spirit has been strengthened by the visit. He places a copper on the ground over which the departed spirits have trod, and lays beside it XXXX goods of all kinds. These goods are presents for ~~the stalt m~~, real presents without the necessity of being returned. In consequence of having been laid on the ground over which departed spirits have passed the copper loses its value.XXXX Any stalt m can pick it up, and when he has done so he gives it to a poor man. This is the only time when a commoner can be in possession of a copper; care is taken to give it only to a very poor man and to make certain that the same man never receives coppers on two successive occasions, XX this is done because the temprary possession of a copper brings a certain amount of wealth to its possessor. Another stalt m goes to the poor man, and buys the copper from him for, perhaps, $20.00. (2) The value of the copper is now $20.00. Shortly a ceremony takes place at which only stalt m s are present, among them the XXXX new owner of the copper. He explains to all its original owner, original value, and present value. Then he puts the copper in the arms of another stalt m (a copper is always carried with the wide end uppermost), and gives this man gifts. The value of the copper increases according to the value of the gifts, though these are later returned with interst by the recipient. After receiving the gifts the holder gives back the copper to its owner, and the process is repeated with other stalt m until the original value of the copper has been attained.(1) Until recent years coppers have been of comparatively small value in Bella Coola, though at the present time they are held in greater esteem, probably owing to Fort Rupert influence.

Sometimes a copper which has been laid in the path trodden by the departed is not given to a poor man but is instead spiked onto the askaiat . In such cases it is sometimes borrowed by another stalt m who wishes to give a like ceremony in memory of the dead but who has no copper. In such cases the donor of the ceremony states X from whom it was acquired, and would be required to pay at least the value of the copper with whatever interest he could afford.

224 A Cape Mudge stalt m was hunting at Knight's Inlet , armed with a good rifle. He had climbed amountain, when looking behind mim he sawa strange animal coming up after him. It was a large animal with a big nose and a black and white streaked skin, in general characteristics somewhat like a bear, yet obviously no bear. It had previously been seen at Kingcome Inlet so must have crossed the mountains. The stalt m was amazed, he had never seen anything like it and hesitated to fire. When the animal got near, it sniffed, rushed at the man and seized his rifle which it threwa away down the mountain. The two wrestled, and the man managed to shove it down the mountain to where his gun lay, with which he killed the creature. He took the skin back to the village where it was much admired and wondered at.

Not long afterwards the stalt m gave a m, at which his envious fellow-stalt m s each hoped to be the recipient of the remarkable pelt. Before making his distribution of presents he broke a very valuable copperand placed one (2) quarter of it into the fire, saying "The supreme god is above youvall, I shall make a present to him first." This was the first time that the stalt m s had seen this done, but they said nothing. The presents were distributes as usual and someone was given the much coveted skin.

Some time afterwards the sam man went hunting mallards, armed with a shot-gun. He saw a bear asleep with its head on a log and fired at it from point blank range, apparently killing it. He had rolled it over on its back preparatory to skinning the animal when the second barrel accidentally exploded, and the noise woke the dead bear, which grappled with and mauled the hunter in spite of his cries, " I have never hurt you."The man finally escaped and made the best of his way back to the village in a badly wounded condition. Some boys saw him and rushed home tel ing of the state in which the stalt m was coming back. (3) Siut suddelnly appeared to him saying, "That is twice you have killed Alk ntam's son, sai (1) not mo lt, when he was looking after his father's business, but Smai lot has seen your gift of copper to him, so I shall help you." Siut then (4) managed the hunter and his wounds vanished. Soon after the people who had bben summoned by the boys to help him met the returning hunter, and were amazed to find him unscarred. From this experience he became x kw l djut.

227 If a carpenter does not receive his pay for the erection of an askaiat he knocks it down.

229 All passing of coppers from ~~XX~~ one man to another must be done with witnesses. If a man should purchase a copper from a member of some other tribe he tells the carpenters to mark on it his own story. When he proposes to give a m he first calls the other stalt m s and tells them where his copper was obtained and how much it cost. He passes it to each, (it would be an insult if anyone should hold it upside down) and gives a present to each. The value of the copper increases ~~XXXXXXXXX~~according to each gift. In Bella Coola there are no valuable coppers, different from neighbouring tribes where this value is allowed to mount up without limit, in fact Joshua's, which is worth $200.00, is the most costly in Bella Coola. In Fort Rupert a man wanting to give a m will frequently borrow a copper, and will repay its value with interest, the interest is added to the value of the copper.

231 A man who intended to give a m invariably hunted mountain goats, their wool being a valuable present. Goats were never shot, with either musket or arrows, because of the blood spoiling the wool, instead dogs were used. The dogs would chase the goat until it was forced against a rock where it could not break away. Then the hunter would take a stick, often about 30 fett long with a noose at the end and slip this over the goat, fastening the end of the stick to a stump or a tree. Then another loop would be cast over the kicking animal, and then another till it could be strangled ot otherwise killed without injury to the wool. As many goats were killed as possible. The skin was laid out on the floor and cut into longitudinal strips of varying width, two figers wide, three fingers wide, and so forth. The yarn was used for spinning, and was often dyed with a (?) moss.

231 Coppers obtained from the Hudson's Bay Company were sometimes of drawn wire.

231 Skin ropes were generally made of deer or cariboo skin, cut in narrow widths and braided.

231 The recipient, let us call him X, of a gift at a m receives it with mixed feelings but must pretend to be overjoyed. At onNce he must start working and saving in order to repay the compliment. Perhaps five years later, the time is immaterial, X has collected enough goods to repay his debt. Cases have been known, very long ago, in which a man was unable to discharge his indebtedness in whichM unusual case the goods received were regarded as a free will gift. Normally, however, he repays, publicly, and adds interest according to his wealth, and inclination; there is no fixed rate of interest. Then he gives goods to all present except the members of his own family. X does not expect gifts made to poor people to be returned, but gifts made to stalt m s are returnable with interest. In cases where a man is not constrained by debts he would give rather more to a man who has many times given ms than to one who has performed on few occasions, but the size of the gift has no direct ratio to the number of times which the recipient has given ms. If guests were present from two alien tribes, X would probably give KKKKKK an equal present to each, always provided that no question of previous indebtedness was entailed. The original donor has now to work and save to return, with interest if possible, what he received from X over and above the original debt. Everyone knows his intentions and wishes, likewise knows the state of his finances, so a man who wishes to give a m immediately will often borrow a little money, repayable with interest. After a few of these transactions this man is able to repay to X the desired sum.

232 A distribution of presents to the members of a man's village, which does not give the donor honour equal to what he would have had for giving a m is KKKKKKKKKKKKK tu tu s t abau t. (1)

233 An able and energetic com'oner is able to rise to a psition of importance. At some m he received a small present which he saved, and to which he added by working. When he has acquired as much as he thinks necess ary he asks a friend who may be giving a m to repay the debt, with additional interest. This is done publicly, a statement is made as to whence came the money, and public opinion is favourably impressed because no one expected that the gift would be repaid. (2)

235 The son of a man who has given a m does not get credit for what his father has done. but any outstanding debts due to the father are returned to the man.

233

245 A man giving a m could take for himself any s lying d.l in the family tree but when the supply was exhausted had no right o obtai new names irrespective of the number of times that he gave m.

235 At the time of the fire in Qom tz The masks belonging to Joshua's family were rescued from the burning house while his good were stored in d. only by stev, and so escaped. One year later Joshua gave a m, aided by his uncle. The people had be ruined by the fire and the distribution of goods was l. to such an extent that the nonedjonost m authorized a new stalt name for d , meaning charred wood. Stalt m names can be inaugurated fr Kalish a, came down with the first people from above. honourable in the old days, but now has sunk and h given old days it would not have passed out of the famil , except at a big m whereas this time it was obtain

234 Among the first people to come down to earth w the steel-head salmon. He landed at Anahim Lake whence he travelled for for a suitable place to let loose his steel-heads. First he went to like the place so released only a few of his fish. He returned to there went down the Salmon River, releasing his supplies in large to-day there is an abundance of steel-heads in the Salmon River, in the Bella Coola.

233 Far to the south a tribe of Indians was living in a valley among the mountains when the whites men came, but were able to teach little to the clever Indians. The white men encroached and the natives were driven into the mountains. One night one of the Indians obtained a vision from Smai lot , "I see what you want, the wickedness of the white men but you are helpless. If, however, you are un among in this wish I shall help you." The

man told his friends, and the following night they all centred their minds on the expulsion of the whites, but a few failed to do so, and Smai lot did not help them. The next night there was the same lack of unanimity, and the same check of result, and this continued for a considerable period. Then at length all decided that they wanted the white man to leave, and next morning he had vanished.

241 At Asmun there lived a man who was a professional executioner, a trade handed down to him from his ancestors, he was an altatuom lk or an altam y lit, two names for this occupation. He was employed by the nonodjonost ms of several villages, and when he received instructions would lie in wait and kill the victim, using aX stone club which was shown whenever a man was inaugurated into this position. Apparently his executions were all for failure to obey the ritual of the kusiyt dances, as, for example if a man failed to remain concealed after having had his stomach cut. In such a case the offender was killed by this man in the dance-hall. This particular altam y lit disliked his vocation because people dreaded him for it. By accident he found that there was a cave near the top of the precipitous Mt. Nusimusta which rose from near the village, and he determined that he would die there where no one would spit and trample on the corpse of an executioner. [illegible] he was an old man he disappeared one evening, but those left behind promised to their gods he was never found. Next spring some men visiting the cave found his corpse in it: he had carried out his promise.

242 [illegible] who were not members of the kusiut dance society were known as a lk. In their numbers there would be some stalt m s. Long ago the a lks used to hold their own dances XXXX

which was not large enough to hold all intending spectators and those in the front were crowded forward by those in the rear till they were almost on top of the choir, further forward than they were allowed. One of the kusiuts, an evil and jealous-minded man, thought this was a suitable opportunity to work mischief. He whispered to one initiate [illegible], "You fall down and I shall start the rumour that it is dur to your h x mmnoas having called to itself that off one of the a lks." This was done and all the a lks were terrified except their leader, a stalt m . There was an old belief that if a man's h mmnoas left him and went to another man, if the latter thrust it into a fire, so would the owner, who was for the time-being without h mmnoas, likewise be thrust into a fire. The leader of the a lks was not frightened by this belief, instead he said, "Let us see what you are going to do about it, let us see this thrusting of a h xmanoas into the fire." At this the other a lks were even more tertified but their leader thrust his spear into the ground and dared the kusiuts to go ahead. The instigator of the plot now turned to the fallen man, and whispered to him that it was time to get up and thrust the foreign h xmanoas into the fire. He rose, [illegible] into the fire. Everyone waited for someone to be forced into the fire, but nothing happened. It was an awkward position; the a lks had not been overy awed by the threat, they had seen the action and to maintain the belief it was necessary that someone be thrust into the fire. Thewan KKK who had instigated the affair then told his neighbours that the initiate must have made a mistake and extracted his own h xmanoas rather than that of the a lk. This rumour spread through the dance-house. The only way to cover the blunder was to shove the kusiut himself into the fire, which was done, and he was burnt alive. This made an impression on all the a lks who had thus seen the strength of the kusiut law, the a lk smart alone was unimpressed and said that the whole affair was a mistake, that the stupid kusiuts had blundered. The a lks backed out of the dance-house, split into two groups, and went around the village all night, led by their stalt m , singing mocking songs about how the kusiuts had tried to be smart but their cover had re-acted on themselves and led to the death of one of their members. The jealous man who had been the cause of it all was killed.

245 A slave can be initiated into a kusiut dance by his or her owner.

245 A man who obtained a s saok name fastened to himself some part of his family history. The kusiut business is quite distinct, and to pass to a kusiut dance after having been through a s saok ceremony required the consent of the nonodjonost m.

246 A kusiut is not a person of importance in the same way that a stalt m is.

247 Kusiut names, and rank, are hereditary, but need not be obtained from a father, frequently come from, for example, a brother. A slave becoming a kusiut must obtain from his introducer one of the latter's own names.

247 In the winter of 1921-2 a young man failed to do his part in a dance properly, whereat a few of the older men objected but were overruled by the will of the community that strict adherence to the ancient dance ritual be done away with.

247 In the old days practiacilly every free born man got a kusiut name, but a s saok can only be obtained by giving a [illegible].

249 Sometimes a man honours a child by giving it one of his own names; this must be done publicly, and the donor gives presents to all including the family of the child. If the child should die it is buried by its own family but the grief is shared by the donor of the name. At the cry-sing the choir is trained and sings the refrain, telling of the history of the name back to its inception, and how the child must have had such a love for the name that it went back to its origin. The ceremony lasts several days, and gifts are given to all present, the stalt m s receiving most; the gifts are said to be tears when they have been distributed, tears have been shed.

249 In the old days there were one or two people in every village whose KK duty it was to pick the first berries. They were considered to ripen them in so doing. The privilege had been handed down fromK the first people. The privileged picker would stalk up and down the village street with a basket on the back, as a signal that henceforth berries could be gathered.

250 If a man gets tired of his wife and exchanges her for another, the act of changing is a ansiam.

251 In the beginning Smai lot told the people not to accumulate too much, for instance if a man had trapped and accumulated skins for four years he was to give away the fruits of his first three years; this has been done ever since and forms the basis of the m. As others return gifts to the donor, so he is able to acquire sufficient for another m. A poor man is unable to give a m, but by working and saving judiciously he is ultimately able to do so. When he has obtained a certain amount of wealth he goes to a stalt m who is about to give a m and asks that the latter repay his, the poor man's, debts at the time that he is repaying his own. This permission is never refused, and sometimes a man will have as many as ten others associated with him in the giving of the m, although they do not host names for it as it is not their m. When the ceremony takes place there is no pooling of debts, those of the stalt m are repaid in one pile of goods, those of the poor man from another. The latter receive with interest at whatever rate he wishes, giving more interest to a friend than to one who is not. I asked particularly about this and was assured that a poor man might be repaid more generously that even such a great man as Potl s. In such a case the latter would feel slighted and would take care to give larger presents the next time that he gave a m. The sums expended by the poor man return to him with interest, calculated on the amount which he has given, not merely on the interest which he has given over and above his original debt. As these sums are returned he again distributes them and becomes more wealthy, and moves up in social estimation as he approaches a position when he will be able to give a m on his own account. If he is careful he will eventually be able to do so.

When the poor man has accumulate what he considers sufficient for a m, he asks the principal stalt m of his village for permission to unfold an ancestral s saok name, and give a dance. The stalt m appoints a number of scrutineers, usually three who go to the man's house in his absence and take away what he proposes to give. They tell the poor man what they have done and ask him to whomX he intends to make presents. The donor's resources are eked out by aid from friends or relatives.

252 Accounts of m debts are kept with notched sticks, or with bundles of sticks.

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251 Sometimes the intending donor of a [illegible] has not sufficient goods to carry out his purpose. In such a case he goes to friends, who are not relatives, and borrows whatever he needs to make his affair possible. When next he gives a [illegible] which may be a long time afterwards he repays the loans with interest, and explains the meaning of the payment.

252 THE PROCEDURE AT A [illegible]. In the latter part of September, the time when all the [illegible] begin, the nonodjonost m meets in one of the houses. The principal stalt m tells the others that he is going to obtain dances during the following [illegible]. He also instructs the carpenters, only those carpenters who are s sacks may be present, to make for each boy a mask representing his ancestral bird or animal story. Perhaps also the stalt m informs them that on this occasion he wants, in the presence of the members of alien tribes, to keepp green the memory of his own dead ancestors. He tells the stories of the people whom he wishes to commemorate, and instructs the carpenters to make masks accordingly. The council then adjourns.

Five or six days later the nonodjonost m again meets, and this time the nusi m are present. Irrespective of whether or not they are s sacks. The stalt m recites the story of the father and of the mother of one of the boys who is about to be initiated, and repeats for each of the initiates. No order is given to the nusi m but they tacitly assume that they are to work away at the songs. The nonodjonost m breaks up.

The nusi m work at the preparation of the songs, a difficult task because the stories must never be mixes. It often happens, for exmple,that two men will have stories about the raven but the facts intheir respective stories are different and must be treated as such. Sometimes the work is done intheir own houses, or sometimes they work in secret in the forest where they beat time on logs or on rocks. Sometimes in the latter case they beat out pictures, hence a place where such are found is called apuk uk nata. When the songs are ready the nonodjonost m is summoned again, and the members hear that one of the youths (let us call him X) will receive siut to-night for the performance of the s sack dance.

That night XX X may be in his house with his family when there is heard behind the

house a whistle. This is blown by a s saosk who has this right, he is known as epuk uk nata. The people in the house understand the signal and X is conducted into the qlusta. The s saok officials soon join him in the room. The whistle sounds intermittently from behind the house. One of the officials in the house stands up and asks to the whistle, "What is the name that is coming to X?" There is no answer from outside the house. but one of the officials inside the qlusta cries out, "We know, it id (for example) Kaliak a". A messenger then goes out to collect all the people of the same village. They enter, the nusi m sitting immediately behind the fire, and behind them again the stait m while the others are crowded along the sides of the house and between door and fire. The whistle outside changes its tune, and one nusi m asks another, "What is the tune that you made for X ?" The composer of the song sings it over in a low tone, while all listen attentively. Then the whole audience sings it, while one of the officials points out how fine a tune it is and how easy it is to learn. Then another nusi m sings softly the other song which he has made for X, while the audience listens. Then they also practise on the two songs till both are well known. Messages [illegible] intervals from outside, and X remains in the qlusta. Then another whistle is heard, and the same ritual of asking for whom it is destined is performed, and another youth (let us call him Y) joins X in the qlusta. Then Y's two songs are practised in the same way as they were done for X. By the time that they have mastered X's two songs it is late and no more are attempted the same night. X and Y must remain in the qlusta. Only a few allowed to see them, and food is brought to them by s saoks. As a concession they are allowed to go out quietly by themselves at night. Sometimes the carpenters, who [illegible] work on the masks in the forest, complete their task with the youths in the qlusta. The construction of s saok masks must be carried out with a maximum of secrecy.

A variable number of days now elapse, perhaps from three to ten, and the people assemble once more in the same house, and practise the four songs. Then another whistle sounds, and another youth is conducted to the qlusta with X and Y. Then this lad's songs are practised in the same manner as those of his mates. This practice is repeated until two songs have been learnt for each of those who is about to be initiated. When known the people assemble [illegible] during the period the youths remain in the qlusta. The length of this sojourn varies from

a fortnight upwards. My informant was secluded for [illegible] four months which is perhaps unusually long.

From the stalt m giving the [illegible] people, and says, "I want to repay my Hobbs. I want so-and-so(giving the name of a stalt m to go to Bella Bella with so-and-so and so-and-so and so-and-so as crew", naming as many paddlers as he wants. He repeats this procedure for as many crews as he wishes sent out. A stalt m must go [illegible] every crew to the [illegible] whistle, the messenger may be anyone. No man will refuse unless he has some valid reason for doing so, in which case no compulsion is laid upon him. The Z arranges the departure of each canoe so that each will return on approximately the same day after completing its journey of varying length and making allowance for a few days of preparations on the part of the invited guests. After allotting the crews the people leave the dance-hall.

The procedure adopted by each canoe is identical, it will suffice to follow one to Kimsquit. Before leaving Bella Coola a whistle is heard from the stalt m 's house, which is answered from the canoe at the beach, then, and only then, is it free to proceed. Nearing the beach at Kimsquit the messenger sounds his whistle, and the Kimsquits come to the shore. The messenger lands, and without further ado (his business is well understood from the whistle) gives the names of those who are invited, and states the day on which they are expected. Foul weather frequently delays canoes. Those invited make presents of food and goods to the messengers. The messenger always reaches Bella Coola ahead of his those he has summoned, though he often travels with them for much of the distance and only goes ahead when nearing home. The food and goods given to the messenger by the Kimsquits is given to Z who distributes it to all the Bella Coolas; it is immaterial whether or not the Kimsquits are present at the time. If the messenger should meet another canoe when on his voyage, he sounds his whistle and the other canoe must veer over to one side, yielding the right of way. This is a very strong law.

When the Kimsquits reach the beach at Bella Coola any s sook meets them and invites them to dance on the beach, an invitation which is always accepted. As many Bella Coolas as are present then return this dance of greeting, called na axaq snaw. Then the Kimsquit guests go to Z's house where they are given a meal by the Bella Coolas. This procedure

is repeated on the arrival of every instalment of guests. When the last party has arrived they are given a very little food, and do not settle down in their appointed stations in the house. Instead they start to dance, and when completed give presents to Z. [illegible] able assistants count and arrange the goods. Then the members of each tribe, in the reverse order of their arrival, dance and make presents to Z. These presents are [illegible] distributed with the other wealth at the nusi m, but care is taken to avoid giving back to the donors their own gift, which would be regarded as a deadly insult. Sometimes a [illegible] dance with the arrival of the guests and preliminaries.

When the first guests to arrive have finished their part of the ceremony [illegible] representing the dead takes place. This is known as otu tsani qz, qz meaning the curtain lead. The commoners, not Z, arrange the details of this dance as to what small party will perform, the only essential being that all doing so must be masked.

The next night the dance of the boys takes place. The order in which they are put through their ceremonial depends on their relative strength, true of the whole youth and [illegible] ceremonial dance on the [illegible] to be ready in the house a man comes secretly before the sluath and tells that he may X to be ready. He sounds his rattle, the design of which has no connection with the story, and for which the nusi m begin his song. A dancer wearing eagles' claws, talons in all and a cedar-bark headdress, but no mask, he dances around once, while the sluath [illegible] on his song, and then returns to the sluath. As soon as he does not [illegible] accompanies X, then returns to the audience and says, "It is very [illegible] example) an eagle there now." (Whether it is eagle, raven, grizzly bear [illegible] X's ancestral story.) The audience cries out, "Let us see it." He returns to the sluath from which there emerges a figure masked and disguised as an eagle. This figure tells the nusi m to make a new song concerning the arrival of the eagle, which they proceed to do forthwith, while the masked dancer goes around the fire imitating the gait of an eagle. He then returns to the sluath. [illegible] X himself does not [illegible] eagle mask. After the departure of the eagle the sound of his rattle again proceeds from the sluath, and X emerges as before and dances around while the nusi m sing his song; then he vanishes for the second time into the sluath. The same procedure is carried

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out for Y and the other initiates, of whom four can be counted on [illegible]. The fourth has danced for the second time only a short [illegible] established in a good rikandi (robe. I am uncertain whether this is [illegible] the place after the last novice had danced or whether it [illegible] goes out and returns wearing his regalia consisting of [illegible], [illegible] concealed pockets. The mask [illegible] beginning song and the ziki dancer, [illegible] towards X from whom it is his business to extract the eagle which [illegible] the accompaniment of the beating of sticks he works himself [illegible] draws something from the boy, (in reality pulled from his own [illegible] throw it up into the air as the object is not seen again [illegible] has vanished into the accessories, whistling, or jerking in [illegible] distance which is ascribed to the disappearing club. After [illegible] to leave the ground.

The spectators apparently realise that the whole [illegible] school themselves to such a frame of mind that [illegible] personal property of X and will be taken off and [illegible] mask is burnt secretly by [illegible] after the owner's [illegible] owner to a son or other relative the painting is changed [illegible] new owner. It is immaterial whether the first mask [illegible] of the mother, and in later life he may acquire another [illegible] never seen two masks of the same animal. My informant [illegible] personally of men with three masks, one or two [illegible] not entitle a man to a mask. The position of ziki is inherited [illegible] the volition of the occupant, but the transfer must be ratified [illegible] at [illegible].

[illegible] the same house. Z bids X stand with his nose a [illegible] and name which he is [illegible] validating by the presentation of [illegible] told to leave the house. The same procedure is enacted [illegible] Unless [illegible] parents are given no a ook name can be [illegible]

whatever it may be, remains with X and his fellows no one of them is able to acquire a kuaiut name. On later occasions X, Y and the rest accompany Z to [illegible]ms among other tribes, each taking with him a box to bring back his own personal presents.

254 When a poor man has obtained enough goods to give a [illegible]m, and has obtained the necessary sanction, the people assemble in the house, though the donor himself is at first absent. They sing his song, and assistants bring in his goods which have already been counted. The principal stalt m announces the name of the donor. On the first night a present is given to each of the spectators by the donor and by each of his assistants. The recipients remember what they have received, and must later return the amount of their acquisitions. Next morning all return to the [illegible]-mil where they receive food. The gifts to be distributed by the donor, each of his assistants and the stalt m , are arranged in separate piles. Witnesses count each heap, stating the amount of each, and the donor's name, in the case of a man acquiring a new s sack name, they use it.

255 Invitations to a [illegible]m are given to a tribe as a whole, not to individuals. Failure to repay [illegible]m debts is simply unthinkable.

256 An intending donor of a [illegible]m if he finds that he will have more goods than are necessary to repay his debts, will frequently give a child his first step in the acquisition of names. The donor, let us call him K, as a first preliminary goes to the father of a child, and offers to dance the child. A father will normally accept and will give a present [illegible] to K. This present is not repayable, nor does it entitle the giver to any share in the [illegible]m, nor does it depend on the sum which K proposes to expend at the [illegible]m in obtaining a name for the child. Thus a father might contribute $50.00, while K would expend $200.00 without any hard feelings arising. The child, or children, need not be relatives of K's, nor need they be the offspring of [illegible] stalt m , (apparently) it is to obtain for them a [illegible]tut name.

On the night preceding the [illegible] proper, when the people are all in his house, K calls the kids one by one, bids each on entering to stand by himself while K announces the name which he is making valid for the child, and for how much money, which is counted out and

placed near the father or pile [illegible] if the child. That night the choir sings the two songs which have been prepared long since for each, and the children dance, wearing eagles' feathers in their hair, but no masks. A child which is too small to dance of its own power is swayed up and down in its mother's arms in time to the music. One of the songs pertains to the child's father, the other to its mother, though the actual wording is slightly altered from the song belonging to the father or mother of the child by the musicians, who are paid for their services. These songs are personal property, and cannot be used by anyone else, as and can, if he chooses, transfer one of his songs to a child, if the transfer is carried out legally in the presence of witnesses: a man would have such a song in addition to his two regular ones. Probably (but my account is not clear) the money allotted for the validation of the songs is then distributed, this is known as maxmus mam. It appears that these presents are made into child's new name, and are returnable to the child with interest not to the giver of the [illegible]m. The main distribution of the [illegible] is to owners, the first to receive being the stalt m s, and those to whom N is indebted. Any that is left over is given gratis to the poor people present.

257 It is the duty of lads who have been started on the road to wealth by a stalt m to bury him when the time comes.

257 Jim Pollard has given many [illegible]ms aided by his wife and her family, his two sisters, and his adopted sons. At such a [illegible]m he announces how much each of his assistants has contributed.

258 A stalt m who is old and who has no one left to carry on his name will often give it at a [illegible]m to the son of a friend, and henceforth will cease to use the name in question. The same rule applies when a father transmits to his son a stalt m name. If the father of a lad who receives a name when someone else gives a [illegible]m happens to owe any [illegible]m debts to repay those at the [illegible]m, with the customary interest, and any residue goes in with the gifts made on behalf of the children. A dying man may bequeathe a name but it does not become valid until confirmed by the giving of a [illegible]m.

258 A person is normally called by his kusiut name, the stalt [illegible] by itself is a [illegible] n.

261 Kusiut names are validated at a present giving to [illegible] members of the own community, known as xaisk. Sometimes outsiders are invited to a kusiut display, or when it is known as ku kusiut q. Presents are given, and the procedure is similar to that of a [illegible] n, but a wise parent will warn his son not to give away too many valuables, that it is advisable to save them for a [illegible] n. Kusiut names are used at a ku kusiut q.

261 In the beginning Smai lot [illegible] told his four carpenters* to build a roof over the world. They began to build it from the east but after a large part of it had been finished it fell, because they had failed to provide supporting posts. The actual crash of the roof was whodj n [illegible], which is now Louisa's kusiut name, a name applicable to either man or woman. The carpenters afterwards put in posts to [illegible] up what was left in the east, apparently the posts are the Forty Fountains.

*The four carpenters were-

1. Tulatimut. He was the most powerful of all. He could finish with a single smoothing action whatever task he had undertaken.
2. " He could finish any task with a single stroke of an adze.
3. " He [illegible] " " " " two strokes of his adze.
4. " He could finish any task in a single day.

263 Joshua's kusiut name is O n'kot [illegible], the name of the island seen by the raven when it was making its first reconnoitre of the world.

265 Joshua's stalt n [illegible] name is [illegible] n ientimut, the name of the raven when he had covered himself with copper on his return from the west.

265 A kusiut name and dance sometimes originate from an appearance of some siut.

267 The son of a stalt n would, through deference to his father's rank, receive presents

at a m. If he fails to return these presents he loses his status. Thus both White Sam and Steel-head Jim have lost their place as stalt m s, though the father of each was an important stalt m . No one who has not given a m can be a member of the nonodjonost m. The children of slaves, or of mixed Bella Coola--slave marriages can never become important stalt m s.

269 In his old age a man assigns so many of his s sack names to each of his children. If one has exhausted his allotment by giving many ms he cannot use another of his dead father's names which had been given to a brother, who had died without using it, unless the intending user has first asked and obtained permission from each of his brothers and sisters. A man giving away a name during his own lifet me cannot use it again. On the deathM of a parent a son can use any of his father's kusiut names for himself or for his children. Likewise any son can take a s sack name, if it has not been o herwise assigned and if he gives a m.

271 In theory all stalt m s are equal in rank, but in practice everything depends on a man's ancestral status. At ordinary gatherings there is no allocation of seats according to rank, but at a m each stalt m takes his seat according to the position held by his father. In the case of two brothers the one who has given the most ms takes precedence. On the other hand Petl s far excelled all his rivals but his son has sunk to a person of no standing in the community.

271 The Bella Bellas differ from The Bella Coolas respecting their stalt m s. When an influential Bella Bella wanted to give a m to the Kitlatlas all the Bella Bellas aided their chief with goods. On the return presentfrom the Kitlatlas the goods received were kept by the Bella Bella chief. The Bella Bellas laugh at the Bella Coolas for their constant striving to become stalt m s.

273 Joshua, the sister's son of Klokamut, the s sack name of a famous stalt m , was regarded by all as his logical successor, but he declined owing to his Christianity.

274 ms usually began as early as possible, and if several men in the same village wished to give one, there was keen rivalry between the donors as to who should give his first. They were usually finished by November. The reason for ms at this time of year was to use up salmon rpe, berries and crab-apples before the frost. There were no cellars through dread that the dead would eat the food stored below ground. If a m was held later the only foods available were olachen grease, smoked goat flesh, dried hemlock bark, and dried berries.

278 In the first s saok dance, held long ago, one of the participants held his ~~XXX~~ bird rattle in the manner true to life with the back uppermost. During the proceedings it transformed itself into a bird and flew through the roof. Since that time rattles are always carried with the belly uppermost.

283 In the old days anyone breaking the law with regard to the river, as, for example, by bringing his hunting booty across it, would have been immersed in the river and almost drowned by the stalt m s.

283 Altam ya n x is the name of the profession of hunter.

285 Formerly a weasel skin was put on a stalt m 's headdress for every m ~~XX~~ which he gave.

287 A man may have several stalt m names but when he has given one away he henceforth relinquishes all right to it. In the old days stalt m names were sometimes transmitted at a simple feast, with witnesses but without presents if the donor did not have sufficient wealth.

291 The nonodjonost m comprises all the stalt m s. Its members regulate s saok and kusiut businesses. Pskun is another name for nonodjonost m.

291 A Man may use goods obtained at a m for repaying his kukusiut & debts, or vice versa, there is no separation of wealth derived from the two sources.

291 The first people coming down to earth at Nus st made there a large stone spoon. This was handed down fromo genezation to generation until finally buried with Potl s.

291 The five towers on the peculiar house front represent the peaks of Mt. Nusk , while the goats portrayed were brought down by the first people landing thereX for food. The first people coming to Snutl likewise brought goats with them as food, and with them too came a siut lelaimkila, the thrower down of goats. Smailot sent down the various animals with different groups of people to ensure that food would be available for the people whome he had despatched to populate the earth.

297 In the old days one of the senoir kusiuts kept the whistles and crystals of his rock village carefully hidden in his box. Now ritual has degenerated and any man is allowed to keep his own. It sometimes happened that a young lad would be impelled by curiousity to pry into the box, and perhaps would failt o tie it up in the same way, so that its openigg was plain to the guardian. Usually also an uninitiated who had penetrated into the sacred box would boast of his doings and the word would ultimately reach the ears of a kusiut, who at once informs the nonodjonost m. Even should it be in the summer when normally there are no dances this body decides that the youth must at once be initiated, or rather be made into an a kw l by means of the siut present in kusiut members. They summon the lad before them and endeavour to hypnotize him, by sittingaround him and willinXbthat he become a kusiut. He is taught certain songs, and finally the sacred box is opened and its contents shown to him. Then the village siki, or the parent, says that the child is sick, and several kusiuts endeavour to heal him, at the same time initiating him into t e ranks of the kusiuts. He is told not to tell to his comrades what he has seen . The theme of one of the songs is that siut is aware how many other uninitiated the lad has told of his are what the contents of the box, and he is persuaded to tell who these are. They too are summoned and initiated in this manner. My informant became a kusiut early in his life because he illegally looked into the cacred box. Only in such circumstances is a man hypnotized and made an a kw l , otherw ise he is made a kusiut in due course, but without this part of the affair.

In October the lad, let us call him X, receives his name and dance. On the day